第一巻第一号

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明治三十七年五月十日發行
第一卷第一號

明治の女子

高きに登れ

われ山にむかひて目をあぐ、わが扶助はいづこよりきたるや。詩篇百廿一〇一

エホバの山にのぼるべきものは誰ぞ、その聖所にたつべき者はたれぞ。手きよく心いさぎよき者、そのたましひ虚きことを仰ぎのぞまず、僞りの誓をせざるものぞその人なる。詩篇二十四〇三、四

エホバを俟望むものは新なる力をえん、また鷲のごとく翼をはりてのぼらん。以賽亞四十〇三十一

願くはなんぢの光となんぢの眞理とをはなち、我をみちびきて聖山とその帷幄とにゆかしめたまへ。詩篇四十三〇三

六日の後イエス、ペテロ、ヤコブその兄弟ヨハネを伴ひ人を避けて高山に登り給ふ。馬太十七〇一

爾曹の近ける所はシオンの山また活神の城、希伯來十二〇廿二

われ觀しに羔シオンの山に立てり。默示十四〇一

彼等の前にて其容貌かはり、其面日の如く耀き其衣は白く光れり。馬太十七〇二

凡て我儕帕子なくして鏡に照すが如く主の榮を見、榮に榮いや增りて其おなじ像に化る也、これ主すなはち靈に由てなり。哥林多後書三〇十八

是故に天に在す爾曹の父の完全が如く爾曹も完全すべし。馬太五〇四十八

『神の世界に在りて最とも美はしきは、青年の男子女子が高き志を立てゝ世の活動に加はり、無窮の生命ある靈魂に恥ぢ之を辱かしむるが如き事を爲さず、善き思ひ、善き行ひ、善き境遇の中に生涯を過ごさんと誓ふことと是れなり。日本國民多數の今日急務とする所は高き理想を仰ぐことなり。「高きに登れ」とは神の萬人に命じたまふ所ぞ。』

發刊の辭

日本に於ける基督敎女子青年會の創立委員等が、此小

雜誌『明治の女子』を發行するに當りて切に冀ふ所は、青年女子に極めて必要なりと認むるものを供へ、そが日々自ら聖書を研究するの栞とならん事これなり。而して本誌掲ぐる所の聖書日課は、英國其外に行はるゝ基督教女子青年會聖書の友の日課にして、其の註解は日本婦人とそが要する所とを熟知せる、經驗ある人々が特に日本の青年女子の爲めに起草せるものなり。聖書研究の會に列なる等の好機會を利用する能はざる青年の婦人少なからざるべければ、かゝる人々に簡單なる註解を供して、教師の助けを借らずして聖書を解し得しめん事は我等の望む所なり。本誌は素より正式の聖書研究會に取つて代らんとするものにあらずして、聖書を研究するもせざるも凡て基督信徒たる青年女子が日々思ひを一にし祈りを共にして精神上の一致團結をなさしむるに、最も貴重にして人心を皷舞する力ある機會を與ふるものなり。

聖書註解の外毎月の誌上に於て、青年女子に興味ある事柄女子活動の參考となるべき論說、基督教女子青年會の事業の模樣或は他國の青年女子の狀態など、凡て成るべくは日英兩文にて記載するを勉むべし。

委員はすべて斯かる事業に經驗なく本誌の計畫亦未だ熟せざる所あるが故に、其の効果に關して頗る懸念に堪えざるものあり。されど前にも述べし如く、此種の雜誌を發刊する必要ありと確信するを以て、若し『明治の女子』にして此必要を滿たすを得ば讀者を益すること少なからじと思ふがまゝ、誠實なる好意を以て此第一號を青年女子諸君に示し、漸く經驗を積みて本誌を改良進歩せしむる迄は、忍耐寬恕の心を以て之を讀み之を判せん事を乞ひ、二號以下續刊の要ありや否やは一に諸君の認むる所に任せんとす。

妙齡婦女の君たちよ、こは誠に諸君の雜誌なるぞ。諸君を思ふの心これを生み出だせり。本誌の價値と成功とは唯諸君が之を利用すると否とに懸る。本誌掲ぐる所を諸君が如何に批判するかは、何人の評論よりも我等に取りて重要なる事なり。一事一項皆な諸君の用に供し諸君を益せんが爲めに執筆したるものなるが故

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に、諸君が親切に正直に本誌を判斷して批評忠言を加へ、我等が目的とする所を達し得たりや否を明示せられん事は、我等の特に諸君に望まざるを得ぬ事ぞかし。願はくは親書を我等に寄せて改良の案を示し、註解其の他の項目をして一層諸君の必要に應せしむるの方を敎へられよ。我等は諸君の協賛助力を歡迎して、諸君の爲めに努力黽勉するに吝ならざるべし。

開書

親愛なる日本の妙齡女子諸君。

今日の日本國は過去の桎梏を破却するの英斷と、各國の長所美德を求め採るの熱心と思慮とによりて、世界嘆賞の中に嶄然頭角を現はす事にこれ有り、隨つて諸君にして若し此新日本の忠良なる娘たらば、諸君が立つて未來を想望せらるゝに當り、人生の與へ得る最良の賜を一身に收めでは止まじと願はれざるは一人も之れなき事と存じ候。

此小雜誌を手にせらるゝ御方々に、基督敎女子青年會の事を告ぐるを得るは、私の喜悅に堪えざる所大なる面目とする所に御座候。そは世界各國の妙齡女子の心を繫ぎ合せつゝある基督敎は、青年婦人の最と高き理想にして、婦女子の生涯を豊富にし其の性格の長ずる所を完うするに於て、之れより有力なるもの一もなしと信ずるが故に候。

諸君の中或は基督敎女子青年會を御存じなきも多からん、これ敢て怪むに足らざる所に之れ有り候。故に私は成るべく簡單明瞭に其の何ものなりや如何なる効用ありやを說明致すべく候。基督敎女子青年會は妙齡婦人の一團體が組織せる會にして、其の目的とする所は、種々の方面よりして成るべく、彼等自らの生涯と彼等の感化を及ぼし得べき青年女子の生涯とを改善する事に之れ有り、此種の會の始めて設立せられたるは五十餘年の前にて、今日にては世界の隅々まで殆んど普ねく其の種子は擴がり居り、加那太、合衆國、英吉利、那威、瑞典、丁抹、佛蘭西、獨逸、匈牙利、伊太利、印度等の十一箇國に於ては、基督敎女子青年會は强大

なる國民的團體となりて萬國基督教女子青年會に加盟聯合致し居り候。而して此萬國聯合會の監督を受くる女子青年會は五千五百の多きに及び之に屬する各國の妙齡婦人會員は實に五十萬と算せられ、尙ほ年々數千名を加ふるの有樣に御座候。

此女子青年會運動の最も功を奏したるは世界の女學生間にあるが如く、隨つて女子青年會の中堅とする所も女學生たるの觀あり、米國内にて基督教女子青年會の組織せられ居る大學、師範學校の數四百五十に上り、其の會員中には學校中の俊才英物たる女生を網羅するも少なからず候。

此會の理想とする所如何と申すに、妙齡婦人をして發達し得る頂點まで各方面に發達せしめ、身體、社交、智力、靈性等生命の各部分に調度を全うし活動を盛んならしむるに之れ有り、斯かる理想の婦女は其身體の爲めに、好適の食物、新鮮の空氣然るべき衣服運動を求むるの正當なるを認むべく、成るべく强健にして活動と氣力とに富める人となるを希望致すべき筈に候。

理想の婦人は又、人類が相互に對して感ずる興味同情即ち社交上の要求なるものを認めて、社會と疎遠にする事を避け、憚る所なく人に與へ人より受けて交際し易き性質を養ふ事を怠るまじく候。

理想の婦人は又智力鍛錬の價値を知りて、收拾し得らるべき最良の知識を得る事に其の心を用ゐ、兼ねて其の智識を有益に用ゆるの力を養ふべく候。

されども女子青年會の理想婦人たるべき特質如何と尋ぬる時は、靈性發達の必要を認むること深く且つ切なるにあるべく候。體育智育を勉め又社交の娛樂を求むるの間に於て、自己の本性即ち靈魂の修養すべきを忘れざる事に之れ有り候。而して靈魂の修養の爲めに理想の女性が求むる所の大敎師は耶蘇基督にして、女子青年會の統一も發達も其の秘訣中心とする所は、妙齡婦人が各自の救主たる耶蘇基督と密邇なる交誼を結び、他の婦女を導いて亦救主と交はるものたらしむるの責任を感ずる事に御座候。又女子青年會が各方面より妙齡婦女の生涯を感化向上せしめんとする原動力

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は、『頭たりキリストたる耶蘇に在りて萬事に生長せん』ことに外ならず候。

基督敎女子青年會は既に他邦の妙齡婦人に豐かなる祝福を與へたるが故に、今や此祝福を日本の若き女性に頒ちて共に其の慶に與らんことを希望致すものに御座候。彼等の耶蘇基督を知るが如くに諸君も救主を知り、基督を知るの知識に依りて諸君の生涯が、彼等の生涯の如く豐富多望のものとならん事を私共切に祈り申候。而して日本婦人諸君も亦基督を知らんと願ふ心に依りて、始めて諸君に對する洪大なる耶蘇の慈愛の廣さ長さ深さ高さを感ずるに至らるべきを信ずるが故に、私共の諸君に向つて懷く所の希望は愈々切なるを加ふる儀に御座候。

諸君試に想ひ見られよ、若し日本にある各女學校が悉く心を基督に捧ぐる青年女子の團體を有するに至り、各學校の女生を導いて一々主に到らしめんと、共同一致して秩序あり思慮ある運動をなす事ともならば如何に喜ばしき事に候はずや。

今代の日本青年女子が負はるゝ所の責任は極めて重く、諸君の特權は益加はり、諸君が活動の範圍は愈々廣く相成り候次第につき、前代の日本婦人が未だ曾て遭遇せざりし此好機會を、諸君が能く活用せらるゝや否やに因りて、諸君の後を受くべき次代の人々の實力も眼識も左右せられ申すべく候。諸君の中既に、『智慧と智識の蓄へを一切藏めたまふ』基督を知らるゝも多からん。耶蘇は其の愛心を以て諸君に幸福を與へたまふが故に、諸君も亦日本の妙齡婦人間に神國を來らしむるやう、今より喜び勇んで熱心に私と共に働き共に禱り下さるべきや。私共は之れよりも高大なる活動を諸君に勸むるを得ず、又基督よりも尊き首領の指揮を受けて働く場合は絕えて無き所に御座候。

基督の御名に於て諸君の忠友

日本基督敎女子青年會幹事

テリーザ、イー、モリソン

聖書日課

明治三十七年五月分

今より二十五年前、英國に於て初めて聖書研究同盟なるもの起りき。左に掲ぐるものは、即ちその同盟に於て用ゆる日課にして、この配列によれば、毎五個年を以て聖書全體を通讀し得べし。諸君はこの日課を讀む毎に、日本、支那、印度、亞弗利加、濠洲、英國及び米國に於ける幾多の青年が、諸君と同一の日課を讀み、また安息日には朝毎に、すべて聖書研究同盟員のために、祈禱を献げつゝあることを記憶すべし。日課のうち、舊約聖書より選びたる場合には、更に新約聖書よりもとり出で、註解を附せずして、掲ぐることゝせり。

[祈禱]神がこの月々の聖書研究を祝して、その榮光のために用ゐ給はんことを祈るべし。

◎一日(日)腓利門一章一―一四。

『ギリシヤに於て卑められたる階級は奴隷と婦人となりき。この書はこれらの階級のことに説き及ぼし、また基督教がこれらの階級を發達せしめたる動きと、遂に奴隷はその桎梏を解かれ、妻はその夫と同等の地を得るに至れるを示せり』

マクラレン

この書は、保羅が初めてキリストのために囚屋に繫がれし時、羅馬に於て認めたるものなり。基督教信者となるはたやすき業にあらず。されどわれらもし忠誠にして神を愛せば、神のために苦むとも、更にこれを念とせず。保羅が腓立比三章八にいへる如く、われらもかく揚言するを得べし。

◎二日(月)腓利門十章一五―二五。

オネシモはピレモンの家に奴隷たりしが、後主人の下を遁る、蓋し竊盜の故なりしが如し(一八)。而して彼は羅馬にありける頃、保羅の導きを得て、基督教を信じ、その人物一變するに至れり。われらも神の子供となるときは、亦たその性質温和に、か

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つ基督に似るものとならん。

◎三日(火)以士帖書一章一―一二。

以士帖書は聖書のうちにて類なきものなり。書中神のみ名をあらはさず。されどわれらはこの書によりて、神がおのれのみ手を以て、その民を脅かす罪惡を防ぎて、却つてこれをその敵に向はしめたる跡を明かに認むるを得べし。この書の目的は、神がおのれの民をよく顧み給ふことを示すにあり。

富める王アハシユエロスといふもの、七日間酒宴を設く。然るに東洋の習ひに從つて、男子と女子とに別ちたり、依つてその后(きさき)ワシテは女子のためにとて、更に酒宴を設く。席上酒いでゝ、人々大にこれに暴みたるものゝ如し、后はこれがために醉人の前に出づるを拒みたり。げに酒は煩累を招くの基なり。哥林多前書十章三一に從ふことを求むべし。約翰第一書一章一―一〇。

◎四日(水)以士帖二章一―一一。

第七節にエステルの顏貌のすぐれて美しきを記せり。神はわれらの心の美しきや否やを見給ふべきを記憶すべし。世には時として外面極めて美しき人にして、その心甚だ愧きものあり、彼得前書三章三―四。約翰第一書二章一―一七。

◎五日(木)以士帖二章一七―二三。

第十七節。諸君は王の王なるキリストの娘なるか。もし然らずば、今日そのみ前に來らずや(約翰六章三七)またこの王の娘なりとするも、これに忠實にして、そのみ國を擴張することを求めつゝありや。約翰第一書二章一八―二九。

◎六日(金)以士帖三章一―一五。

ハマンがモルデカイに求めたる服從を以て、單に尊敬のしるしに止まらしめば、モルデカイはその要求を斥けざりしならん。されど彼自ら謂らく、この場合の如き深厚なる敬畏の態度は、神に對して行ふこそふさはしけれと。われらは人間に對しては尊敬を以てするを得べし、されど拜すべきものは只神のみなり。約翰第一書三章一―一二。

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◎七日(土)以士帖四章一―一七。
今やエステルは實に危急の境に陷りぬ。されど遂によくおのれの義務をとげて、大に勝利を得たり。われらは勇しき婦人なりや、はた卑怯なる婦人なりや。われらは基督教信者たるを懼るゝか、また或は既にその信者たるも、神のために證明をすることを憚るか。第十七節を操返し讀むべし。約翰第一書十三章一三―二四。
[新禱] 日本基督教女子青年會進行委員がその計畫及びその事業のために聖別せられ、且つ彼等が智識を與へられんことを祈るべし。

◎八日(日)以士帖五章一―一四。
第三節、第六節、諸君もし神の眞の子供ならば、神は諸君に向つて、『汝何を求むるや』と問ひ給はん。而して諸君はこれに答ふることを得べし。悲哀と患難のうちにありて、神のこの言に接す、いかばかりの慰籍なるぞ。第十四節、ゼレシがその夫ハマンに向つて、かばかり惡しき忠告を與へんなど、おもふだに嘆はしき極みならずや。諸君は人々に對して忠告すべき道に心を留めりや。約翰第一書四章一―六。

◎九日(月)以士帖六章一―一四。
王何事か未だ完うせざるものあり、良心安からで、夢さへ結ぶ能はざりき。われらは常に良心の聲を聞きて、これに從ふべし。諸君はおのれの行末を思ふにつけ、衷心よく安かなるを得るか。約翰第一書四章七―二一。

◎十日(火)以士帖七章一―一〇。
エステルおのが民の生命を賜はんことを乞ふ。かよはき婦人の身と雖も、苟も勇氣と忠誠の心あらば、その爲す處いかばかり大ならん。恐るべき罪の結果に注意すべし、われらはこの罪の極まる處を知らざれば、よくその始を愼みて、之を避けざるべからず。約翰第一書五章一―一二。

◎十一日(水)以士帖八章一―一七。
第十五節より終まで、一婦人の勇氣より生ずる功果。

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われらは人々の幸福を計ることを求むべし。されどわれらにして神より出づる歡喜を有つことなくば、これを他人に分つことを得ず。約翰第一書五章一三―二一。

◎十二日(木)使徒行傳一章一―一四。

この書は保羅の友にして、第三福書の記者たる路加これを記せり。福音書はキリストの行爲を記し、この書は即ち使徒等が、キリストの名と力とによりて爲したる事業を錄したるものにして、初代敎會のさまを描ける一幅の畫圖とも見るべし。而してこれが中心としては、全き神にして全き人なるキリストの姿を寫せり。キリストが再びわれらに臨み給ふ時、諸君は主を迎ふべき用意あるかを省みよ。若しこれなくば、直にその用意に手をつくべし。第十四節に記せる人々の如く、われらは祈禱の婦人なるか。

◎十三日(金)使徒行傳一章一五―二六。

第二十四節、人間はわれらの心より現れ來る結果を知り得るに過ぎざれど、神に於てはわれらの心そのものを見給ふ力あり。詩篇第五十一篇に於けるダビデの如く諸君は神に祈れりや、而してその心には一點の私なきや。以西結八章三一を讀むべし。

◎十四日(土)使徒行傳二章一―一三。

『みな』このさゝやかなる語に注意すべし。かしこには婦人等もまた共にありき。聖靈は神より賜ふものなれば、われらはこれを求めざるべからず。神はわれらが正しきことを行ふに力を與へ給ふ。

祈禱 既にイエス、キリストを知れるわれらは、その生活がいよ〳〵深く主に化するに至らんことを祈るべし。

◎十五日(日)使徒行傳二章一四―二四

第二十一節の『凡て主の名を呼び願ふもの』の中には必ず諸君をも含むべし。諸君は既に救はれたりや、もし然らずば、その故いかん。救の道は唯一つなり、天に至るべき道は唯一つなり。『主イエスキリストを信せよ、さらば救はるべし』

十六日(月)使徒行傳二章二五―三六。

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第二十八節、全き幸福を得るは神のみ旨に從ふにあり。この世の快樂は束の間に消ゆ。われらはいかなる境遇にありとも、只神より出づる眞の歡喜を常に有つを得べし、以賽亞六十五章一四。

◎十七日(火)使徒行傳二章三七―四七。

ある人々の考へには、おのれの心に信ずれば、洗禮を受くるに及ばずと、されど聖書を一貫して、神は人々に洗禮を受くべきことを命じ給へり、さればわれらは神の命に背くことを得ず。

◎十八日(水)使徒行傳三章一―一〇。

ダビデ曰く『われ汝のいましめの道をはしらん』詩篇百十九篇三二。されど世にはその足完からずして、神の道を歩むこと能はざる人あり。諸君は深く神の敎へを辨ふることなくとも、イエス、キリストはなほ變ることなく、人々を癒すの力を保ち給ふ。故にこの力を得んと思はば、確固たる心を有ちて主に求めざるべからず。

◎十九日(木)使徒行傳三章一一―二六。

われらは神のみ前に於てみな罪人なれば、とりたてゝいふほどの惡事なくとも、なほ悔改むる處なかるべからず。箴言二十四章九四に於て神の告げ給ふ處を見よ。世に極めて正しき人と雖も、こゝに至りては過つことあるものなり。われらはおのが心に想ふ處を、神によりてよく治めらるゝやう求めざるべからず。然らばわれらの行ふ處正しきを得ん。

◎二十日(金)使徒行傳四章一―一二。

世には赫々たる名をあげたる數多の大人豪傑ありて、われらは好んで彼等の人物事業を懷ふ。されどわれらを救ひ得るものはこれ、らの大人豪傑にあらず。われらは只これをキリストに於て求むるを得るのみ。主は尠からぬ價をもてわれらを買ひ給ひたれば、われらを救ふの力あり。哥林多前書六章二。

◎二十一日(土)使徒行傳四章一三―二〇。

今日の日課は極めて大切なり(第二十節)。諸君にして神の子供ならば、太陽の輝くが如く、その言行決して隱るゝことなかるべし。神がわがために盡し給

ひし處のものを思へば、神に對するの愛その心に溢れて、默せんと欲するも得べからず。

祈禱 神に關する正しき智識を得るは、これ永遠の生命を得る所以なるを以て、われらは青年女學生がよろづさしをいて、先づ主を知るの心を起さんことを祈るべし。

◎二十二日(日)使徒行傳四章二三―三七。

第三十一節、聖靈を措いては信仰あることなく、哥林多前書十二章三。神を措いて基督に屬し、神を措いて神をよろこばすことあるなく、羅馬書八章九。また基督を措いて救濟あることなし、約翰傳三章五。諸君は聖靈に滿されたりや、これ神の命なり、以弗所五章一八。

◎二十三日(月)使徒行傳五章一―一六。

今日の日課は、虚言に關する神のおもひ給ふ處を述ぶ。われらは各自らその心を探りみるべし。われらにして虚言を吐くか。かくの如きもののいかで天國に入るを得んや、默示錄二十章一五。同六章一六。

◎二十四日(火)使徒行傳五章一七―三二。

第十九節、諸君にして境遇上信者となるを難しとするか。神はむかしも今も變ることなければ、諸君のためにその道を開き給ふべし。されど神が之を開き給はずとも、諸君は神に從へりや、抑もまたおのれの朋友親戚に從へりや。

◎二十五日(水)使徒行傳五章三三―四二

第四十一節、諸君にしてもし人を棄て丶神に從はゞかの使徒等の如く困迫を蒙ることなきを保すべからず(第四十節)、されど神のために苦むは、これ信者の一大特權なり。諸君はその困苦を制して、使徒等の如く、よく歡びたのしむことを得るか(第四十一節)。

◎二十六日(木)使徒行傳六章一―一五。

第三節、飮食のために仕ふるが如き人々さへ、なほ聖靈に滿たさるるの要ありき。かくの如く、われらもおのが働きのいかんを問はず、苟も事を成さんとせば、宜しく聖靈の力に頼らざるべからず。諸君は

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神のために働くことを始めしや。

◎二十七日(金)使徒行傳七章一—一六。

神アブラハムを召しておのれに從はしめ、かつ之を導き給へり。かくの如く神は我等を召しておのれに從はしむ。もし其命に從はゞ、神はわれらを導き給はん。默示錄二十二章一七。詩篇百七篇七。

◎二十八日(土)使徒行傳七章一七—二九。

創世記二章に於けるモーゼの物語を讀むべし。モーゼは聰明にして學識あり。かつ王宮に住むことを得べかりしに、彼は身を挺んでゝ、神のために働かんがために王宮を出でたり。諸君はこの世のいかゞはしき快樂を棄てゝ、眞の歡喜を神より得たるか。

祈禱 神とそのすべての子供のため、聖靈ゆたかにわれらの心に、神の愛を灑ぎ給はんことを祈るべし。

◎二十九日(日)使徒行傳七章三〇—四三。

第三十四節、神曰く『我すでに……見』、『我すでに…聞き』、『救はんがために降れり』。諸君にして患難と悲哀とその身に迫るものあるか、神に祈るべし。神はイスラエル人に於ける如く、等しく諸君を顧み給はん。

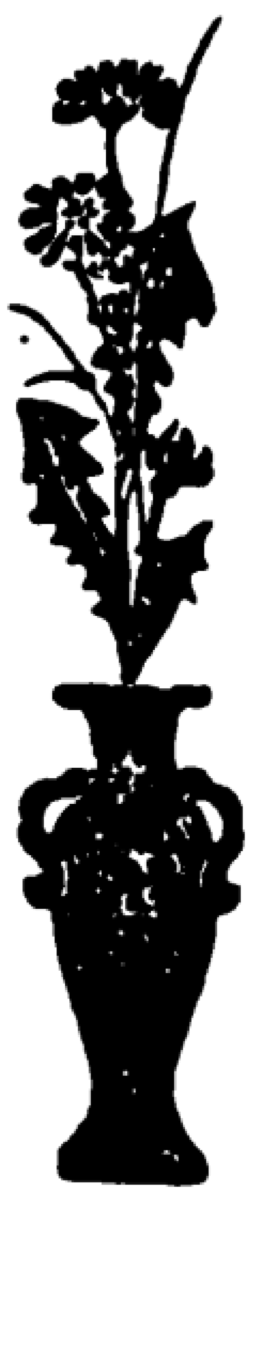
◎三十日(月)使徒行傳七章四四—六〇。

ステパノはキリストのために最初の殉敎者となれり。われらも彼と等しく、信仰と希望と愛とありや(第五十五節)ステパノはその迫害者をも、また身にせまる患難をも顧みず。却つて天を仰いで、神の榮光をたゝへたり。希伯來書十一章二七。

◎三十一日(火)使徒行傳八章一—一三。

『殉敎者の血はこれ敎會の種子なり』第四節。われらもし初代基督敎信者の如くならば、たとへ迫害に遇ふとも、われらは誠實にして勇氣あるものたるを得べし。而してその結果は第八節に記せる如くならん。

(エフ、エム、フィウジル孃註解)



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a Christian in your circumstances? God is just the same to-day as He was in olden times, and He can make a way for you, but even if He does not, are you obeying God or your friends and relatives? v. 29.

May 25th. Wed. Acts 5.33-42. v. 41. If you do obey God rather than men you may have to suffer like the apostles (v. 40), but it is a great privilege to suffer for God. Can you rejoice over it as they did? (v. 41)

May 26th. Thurs. Acts 6.1-15. v. 3 Even the men who were to serve out food, etc, were to be filled with the Holy Spirit. In the same way if our work-no matter what it is-is to be successful, it must be done in the power of the Holy Spirit. Have *you* begun to work for God?

May 27th. Fri, Acts 7. 1-16, God called Abraham to follow Him and led him. God calls each one of us to follow Him and if we do so He will lead us. Rev. 22.17. Psa 107.7.

May 28th. Sat. Acts 7.17-29. Read the story of Moses in Exodus 2. Although he was so clever and learned and could have lived with the king, he refused that he might give up his whole life to work for God. Have you given up the doubtful pleasures of the world and received true joy from God?

Pray: That the Holy Spirit may shed abroad in our hearts the love of God for Himself and for every one of His children.

May 29th. Sun. Acts 7.30-43. v. 34. God says– "I have seen"...... "I have heard"......... "and am come to deliver." Are you in any difficulty or sorrow? *Pray* to God. He will do the same for you as He did for the Israelites.

May 30th. Mon. Acts. 7. 44-60. Stephen was the first martyr for Christ. Have we faith hope and charity as he had? (v. 55) He did not look at his persecutors, or at the difficuties around him, but he looked up and saw the glory of God. Heb. 11.27.

May 31st. Tues. Acts 8.1-13 "The blood of the martyrs is the seed of the church" (v. 4). If we are like the early Christians even tho we are persecuted we shall be true and brave and the result will be the same as v. 8.

F. M. Fugill.

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Are you saved? If not, why not? There is only one way of salvation and only one road to Heaven. " Believe on the Lord Jesus Christ and thou shalt be saved."

May 16th. Mon. Acts 2.25-36. v. 28. God's will is that we should be perfectly happy. The pleasures of this world last only a short time but in whatever circumstances we are, we can always have the true joy which comes from God only. Isa. 65.14.

May 17th. Tues. Acts. 2. 37-47. Some people think that if they believe in their hearts, it is enough without being baptized, but all through the Bible God commands it and we cannot disobey His commands. It is generally through fear of man. Prov. 29.25.

May 18th. Wed. Acts 3.1-10. David says" I will run in the way of Thy commandments." Psa. 119.32. But some people are so lame that they cannot even walk in God's ways. If you are not advancing in the things of God, Jesus Christ has still the same power to heal you, but you must be definite and ask Him.

May 19th. Thurs. Acts-3. 11-26. We are all sinners before God and need to repent even if we have never done any very wrong thing. See what God says in Prov. 24. 9. Even the most righteous fail here. Let us ask God to keep our thoughts then our actions will be right.

May 20th. Fri. Acts-4.1-12. There are many great names of heroes that we like to think about, but they cannot save us. Jesus Christ is the only one who has that power because He bought us at such a price. I Cor. 6.20.

May 21st. Sat. Acts 4.13-22. Our reading today is very important (v. 20). If you are God's child you cannot be hid anymore than the sun. Your heart will be so full of love to God for what He has done for you that you cannot be silent.

Pray: That every young woman student may desire to know first of all Him, the right knowledge of whom is eternal life.

May 22md. Sun. Acts 4.23-37. v. 31. No faith without the Holy Spirit, I Cor. 12.3; *no* belonging to Christ or pleasing God without Him, Rom. 8.9; no salvation without Him, John 3.5. Are you filled with the Holy Spirit? It is God's command, Eph. 5.18.

May 23rd. Mon. Acts 5.1-16. Our reading today shows us what God thinks about lying. Let us examine ourselves. Do we ever make a lie? No liar can enter the kingdom of heaven. Rev. 22.15; 6.16.

May 24th, Tues. Acts. 5.17-32. v. 19. Is it difficult for you to become

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Pray: That the Promoting Committee of the Young Women's Christian Association in Japan may be given consecration and wisdom for their their work and plans.

May 8th. Sun. Esther 5. 1–14. vs. 3,6. If you are a true child of God, He says to you "What is thy request?" and you can tell him. In sorrow and difficulty what a comfort this is! (6.14) How sad that his wife should have given him such bad advice! Are you always careful how you advise people? I John 4. 1–6

May 9th. Mon. Esther 6.1-14. The king's conscience was not at rest because something had been left undone, so he could not sleep. Let us always listen to our conscience and obey it. When you think about the future have you perfect peace? I John 4. 7–21

May 10th Tues. Esther 7.1–10. Esther pleads for the life of her people. How much even a weak woman can do if she is brave and faithful! Notice the terrible result of sin. Let us flee from the beginnings of sin for we never know where it will end. I John 5. 1-12

May 11th. Wed. Esther 8. 1–17. V. 15 to end—all the result of one woman's bravery. Let us seek to make people really happy; but if we have not the joy that comes from God, we cannot share it with other people. I John 5.13-21

May 12th Thurs. 1.1-14. This book was written by Luke, Paul's companion, and the author of the third gospel. As the gospels are a record of the deeds of Jesus so this is a record of the deeds of the Apostles done in His name and power. "It is a portraiture of the Church. It has as its central figure, Jesus Christ, perfect God and perfect Man." When Jesus Christ comes again are you prepared to meet Him? Think about it and, if you are not, will you begin now to make preparation? Are we praying women like those we read about in v. 14?

May 13th. Fri. Acts 1.15–26. v. 24. Only God can see our hearts, but other people can see the result of the state of our hearts. Have you ever prayed like David in Psalm 51.10? Have you a clean heart? Read Ezekiel 8.31.

May 14th. Sat. Acts 2.1–13. Notice the little word "all." The women were there, too. The Holy Spirit is a gift for which we must ask God. He gives us power to do what is right.

Pray: That we who already know Jesus Christ may have our lives deepened in Him.

May 15th. Sun. Acts 2.14–24. v. 21. "Whosoever" must include ***you.***

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This letter was written at Rome during Paul's first imprisonment for Jesus Christ's sake. It is not an easy thing to be a Christian but if we are true and love God, we shall not mind what we suffer for His sake, and shall be able to say as Paul did–Phil. 3.8.

May 2nd. Mon. Philemon 1.15–25. Onesimus was a slave in Philemon's house but had run away from his master perhaps because of theft (v. 18.). While he was in Rome he was converted to Christianity by St. Paul (v. 10) and his character became quite changed. When we become the children of God our characters also become gentle and Christlike.

May 3rd. Tues. Esther 1.1-12. The book of Esther is unique among the books of the Bible because there does not appear in it the name of God. Yet *there is very evident in it* His *hand*, warding off the evil that threatens His people and turning it against their enemies. It is the purpose of the book to show that God *does* care for His own.

The rich king Ahasuerus made a feast which lasted seven days and as, according to Eastern customs, the men and women were separated. Vashti, the queen, also made a feast for the women. Probably there was wine drunk and much revelry, so the queen refused to come before drunken people. Wine is the cause of much trouble. Let us seek to follow-I Cor. 10.31.

I John. 1.1–10.

May 4th. Wed. Esther. 1–11. In v. 7 we read that Esther was very beautiful. Let us remember that God looks to see if our hearts are beautiful. Sometimes people with a very lovely exterior have very ugly hearts. I Pet. 3. 3,4.

I John 2.1-17

May 5th. Thurs. Esther 2.17-23. v. 17. Are you a daughter of the King of Kings, Jesus Christ? If not, will you not come to Him to-day (John 6. 37). If you *are* the daughter of the King, are you loyal to Him and are you seeking to enlarge his kingdom?

I John 2.18-29

May 6th Fri. Esther 3.1-15. Had the homage required by Hamaan been a simple token of respect, Mordecai would not have refused it, but it seemed to him that such an attitude of profound reverence was due only to God. We can reverence and honor men; we worship only God.

I John. 3. 1–12

May 7th Sat. Esther 4.1-17. Esther had come to a great crisis in her life, but she did her duty and won a great victory. Are we brave women or are we cowards? Are we afraid to become Christians, and, if we are Christians, are we afraid to witness for God,? Read v. 17 again.

I John 3.13–24

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know that it is His desire that the young women of Japan may realize what is the breadth and length and depth and height of His great love toward them.

Think what it would mean if in every college and school for young women in Japan, there were a band of those whose hearts are Christ's, putting forth systematic, intelligent. consecrated effort to win to Him every young woman in the school.

With the young women of this generation in Japan, there rests a great responsibility. Your privileges are multiplying, your spheres of activity widening. Upon the use you make of these opportunities, larger than have fallen to those who have gone before you, will depend the heritage of power and vision that will fall to those who are to come after you. Many of you already have become acquainted with Him," in whom are hid all the treasures of wisdom and knowledge." Out of the love He gives you will you not begin gladly and earnestly to work and pray with me for the coming of His kingdom among all the young women of Japan? We could not ask a work more grand nor have a greater Leader.

Faithfully yours in His name,

Theresa E. Morrison.

Secretary of the Y. W. C. A. in Japan.

OUR BIBLE READINGS.

May 1904.

These readings are those of the Scripture Union which was started in England twenty-five years ago. They are so arranged as to cover the whole Bible every five years. Remember as you read each lesson that thousands of other young people in Japan, China, India, Africa, Australia, England, and America, are reading the same lesson from the Bible and every Sabbath morning are offering a prayer for every other member of the Scripture Union. When the readings are from the Old Testament we give alternative readings without notes from the New.

Pray: That God may bless and use for His glory this Bible Study Monthly.

May 1st. Sun. Philemon 1.1-14. "The degraded classes of the Greek world were slaves and women. This Epistle touches both and shows us Christianity in the very act of elevating both. The same process strikes the fetters from the slave and sets the wife by the side of the husband."

—Maclaren.

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national organizations which are united in the World's Young Women's Christian Association. Under the care of this World's Association there are five thousand five hundred Associations to which belong five hundred thousand young women of many nationalities and every year adds thousands to their number.

This Association movement has taken perhaps its strongest hold upon the young women students of the world and they, in turn, are the strength of the Association. In four hundred and fifty of the colleges and normal sehools of America there is a Young Women's Christian Association and many of these count among their members the brightest, most capable young women in college.

This is the ideal of the Association—a young woman who is developed in every way as much as she is capable of being developed, thoroughly furnished and active in every part of her being physical, social, intellectual, and spiritual, She recognizes the right of her body to good food, fresh air proper clothing, and exercise, and she aims to be as strong and healthy, as full of life and energy as she can.

She recognizes the claim upon her interest and sympathy every human being has upon another, and not holding herself aloof from social life, she gives and takes from others freely, and is companionable.

She knows the value of a well-trained mind and yields her own to the best that is open to her, gaining as wide a knowledge as her opportunities permit, and with it the power to make it useful.

But that which stamps her as the ideal Association young woman is the emphasis she puts upon the need of spiritual development. In the midst of her physical and intellectual education and her social enjoyment she does not forget the education of her real self—her soul. For that she seeks the greatest Teacher, Christ Jesus, and this is the secret of the Association, its unity and its growth—the personal friendship into which each young woman enters with Jesus Christ, her Saviour, and the obligation it puts upon her of getting every other young woman to enter that friendship. This is the inspiration with which the Association approaches the life of young women from every side and seeks to ennoble them—"that they may grow up in all things into him, who is the head, even Christ."

The Young Women's Christian Association has brought rich blessings to the young women of other lands and these blessings they wish to share with the young women of Japan. They earnestly desire to have you know as they know Him, Jesus Christ, that by that knowledge your lives may be enriched as theirs have been, and they desire it, too, because they

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"Ye are come unto mount Zion and unto the city of the living God."
Heb. 12.22.

"Behold, the Lamb standing on mount Zion," Rev. 14.1.

"And he was transfigured before them; and his face did shine as the sun, and his garments became white as the light." Matt. 17.2.

"But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." II Cor. 3.18.

"Ye therefore shall be perfect as your heavenly Father is perfect."

"There is nothing more beautiful in God's world than a young man or young woman entering upon life with a firm resolve to rise above all that is little and unworthy of an immortal soul, and spend their lives amid good thoughts, good deeds, and good events. The great need to-day among the masses of young people is higher ideals. "Go higher" is God's call to all."

A LETTER.

Dear Young Women of Japan:—

If you are true daughters of new Japan—the Japan that stands out so clearly in the world's admiring eye for the resolution with which it broke from the fetters of the past, and the eagerness and wisdom with which it seeks to receive the best gifts of the nations—there surely is not one of you, who does not desire for her own life the *best*, and nothing less that life has to give. It is a joy to me and a great privilege to have this opportunity of telling those of you who may read this little magazine, of the Young Women's Christian Association, for I believe no higher ideal can be found for young women than that which is binding their hearts together throughout the world, nor one more potent in enriching their lives and perfecting the glory of womanhood.

It would not be at all strange if many of you had never heard of the Young Women's Christian Association and so let me explain to you, as simply and as clearly as I can, what it is and its importance. It is an organization formed by a group of young women for the purpose of bettering in any way possible their own lives and the lives of all young women within their reach.

It was little more than fifty years ago that the first Association was started and now in almost every corner of the earth it has a beginning, while in Canada, United States, England, Norway, Sweden, Denmark, France, Germany, Hungary, Italy, and India, eleven countries, it forms

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Write to us personally and tell us what we can do to make the notes and the articles more adapted to your needs, and we will welcome your cooperation and do our best in your service.

THE CALL OF FUJI.

"I will lift up mine eyes unto the hills from whence cometh my help."

Psa. 121.1.

"I saw the mountain stand
Silent, wonderful, and grand,
Looking out across the land
When the golden light was falling
On distant dome and spire;
And I heard a low voice calling,
Come up higher, come up higher."

James G. Clarke.

"Who shall ascend into the hill of the Lord? Or who shall stand in his holy place?

He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." Psa. 24. 3,4.

"Who's for the hills?
Ho for the stress and struggle and at last
The gain of summit places, sure and fast!
Ho for a clearer air, a fairer view,
A hill-top nearer to the mighty blue!
Who's for the hills?
Who's for the hills?
Ho for the morning wrestle, and the climb,
To wholesome peaks above the fens of Time!
A sturdy company, come, let us go
And leave the shadow line far, far below.
Who's for the hills?"

——Frank Walcott Hutt.

"They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles." Psa. 40.31.

"O send out thy light and thy truth; let them lead me; let them bring me unto thy holy hill." Psa. 43.3.

"Jesus bringeth them up into a high mountain apart." Matt. 17.1.

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Young Women of Japan

Vol. I | May, 1904 | No. I

OUR GREETING.

In preparing this little magazine the Promoting Committee of the Young Women's Christian Association in Japan earnestly hopes to supply what it feels to be a real need among young women— an outline for daily, personal Bible study. The readings are those of the Scripture Union of the Young Women's Christian Association of England, and other countries and the notes will be written especially for the young women of Japan, by those of experience who are acquainted with them and their needs. There are many young women who have no opportunity of attending Bible classes, and many others who are unable to avail themselves of opportunities offered. To these we wish to give some outline, sufficiently brief and simple to be followed without the aid of a teacher, and, while this is not designed to take the place of systematic Bible study, conducted in classes, to all Christian young women, whether engaged in Bible study nor not, it gives the opportunity, always so valuable and full of inspiration, of uniting themselves daily in thought and prayer.

In addition to the notes, we hope to have every month something of interest to young women, special articles helpful to their life, glimpses into the work of the Young Women's Christian Association, or, perhaps, sketches of young women of other lands, everything as far as possible being printed in both English and Japanese.

As the Committee is quite new to any such undertaking, and the plan of the magazine is itself new, we feel rather timid about the result, but with the conviction that there *is* a place for a magazine of this kind if it can be made to fill it, we present to you with sincerest greetings our first number, asking your patience and your charity while we are beginners, and leaving it with you to decide whether or not we shall ever be more.

Young women,— this is *your* magazine. The thought of you gave it birth and its value and success depend upon the reception you give it. What *you* think of the contents is more to us than the opinion of any other for they are are written for your use and benefit. Help us, will you not, by criticism and suggestion to see where we fail in attaining our end?

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